/330 cont./

CCC Their methods. To die in narcosis. The medicine man in heaven. Tobacco. Conjuration of the weather.

I.

*171 131 The boundaries between the regions of the tribes are natural ones. "This brook belongs to the neighboring tribe," we were regularly informed along the way. The one bank of the Kulisehu, for example, belonged to the Nahuquś, the other to the Mehinakú [226] /Mehinacu/. Fishing with bow and arrow on the river was open to everyone.

*171 422 The plantings were common property. Everyone had his personal property in the house, even the women, who, we saw, ● [428] often objected to having it given to us; it was handed down to one's children, sons and daughters. We often observed, however, [422] that persons to whom we had given beads, etc. were obliged to hand them over to the chief.

*171 622 The power of the chief was not great. In all the larger villages there were several chiefs who lived in different houses; in dealings with us, there was always only one who appeared as representative. "Representation" was the most important obligation during peacetime. The chief directed the business connected with planting, he saw to it that the necessary supply of flour was put away, he had the beijús baked and the drinks prepared for all festive occasions and for the visits of strangers. He was apparently a family-father in greater style, but could not be very thrifty if he was concerned about the esteem of his fellow citizens, to say nothing of his neighboring tribesmen. Thus, the chief of the first Batovy village was "kuršpa," bad = stingy. He had only a few [917] beijús baked for the guests. Stinginess is regarded as the ugliest trait. This type of rule must be difficult, however. Antonio told me about a certain João Cadete in the Paranatinga village, who was in line to become chief, but preferred to emigrate "com medo de tratar gente," for fear of having to entertain people, [621] /331/ so Felipe took his place. If the community is dissatisfied [626] with its chief, it knows a remedy: it breaks away from him and simply moves to another place. The office is hereditary, hence

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*171 842 846 took a new name; in order to explain this, it is by no means necessary to assume that the "soul" of the father entered into the son each time. It is exactly the same in the Karaiben. imu is egg or testicles or father or child, the latter among several tribes already differentiated phonetically.

Ipurucoto /Puricoto/ imu "egg," Bakaïrí "testicles," Tamanako "father," Makuschi /Macuxi/ mum "seed." With the pronominal suffix -ru, we find imu-ru, "child," among various tribes: Kumanagoto /Cumanagoto/ umo my father," amo "your father," Nahuquá umú-ru "my child," amú-ru "your child." Naturally, it comes about everywhere that qualifying additions are supplied or words originally identical deviate from one another phonetically, with the connection forgotten. Thus, Kamayurá has ye-rup "my father," upiá "egg," ye-reapiá "my testicles"; Auetó has i-tupiá "my testicle," a-upiá "his egg"; the lingoa geral has capyá "testicles," coiá "egg." Among the Bakaïrí "child" and "little" are iméri, "the child of the chief" pima iméri; we may translate it as either "the child of the chief" or "the little chief" as we wish and do not realize in connection with the latter form, which we might apply jokingly to the son, that for the Indian the child is really only the little chief himself, a small edition of the big one. For our feeling, too, this conception is strange and scarcely comprehensible in the case where a girl is involved. But even the girl is the little father and not the little mother; she is made only by the father. In Bakaïrí [601] there are no special words for "son" and "daughter," but rather, if the distinction is required the sex is added. "pima iméri" may [822 1403] mean the daughter as well as the son of the chief. The only daughter of the chief is the heiress of the property and rank, both of which, along with her own property, go to her husband.

*171 842 The little father comes into the world, the umbilical cord is cut, the big father fasts at least until the wound is healed, and with this the new little human being may be regarded as an independent being. The father would surely not observe any precautionary measures if the little one immediately /338/ ran about as healthy as a little chick, but it bleeds and is in danger since it